A COMPARISON BETVVEENE THE DAYES OF PVRIM and that of the *Powder treason* for the better Continuance of the memory of it, and the stirring vp of mens affections to a more Zealous observation thereof.

Written by G. H. D.D.

OXFORD
Printed by IOHN LICHFIELD & WILLIAM TVRNER Printers to the Famous Vniuersity

Ann. Dom. 1626.

Harvard College Library
Coolidge Fund
February 8. 1945

I said, I would scatter them into Corners, I would make the remembrance of them to cease from among men, were it not that I feared the wrath of the enemie, least their adversaries should behaue themselues strangely, and least they should say, our hand is high, and the Lord hath not done all this. For they are a nation voyd of Counsell, neither is there any vnderstanding in them.

Deut. 32. 26. 27. 28.

A COMPARISON BETWEENE THE DAIES OF PVRIM AND THAT OF THE POWDER TREASON &c.

THese dayes of *Purim* or of Lots mẽtioned in the ninth chapter of the booke of *Ester* were the fourteenth and the fifteenth dayes of the moneth *Adar* answering in parte to our *February* inioyned to be kept Festiuall of the

Iewes, first by *Mordecayes* letter, and then by Queene *Esters* decree in remẽbrance of there wonderfull deliuerance from *Hamans* bloudy designe for their vtter extirpatiõ at that time.

These daies (the like being scarcely to be found againe in holy Scripture) I purpose to compare with our day of the *Powder plott*, together with the Authority, the Causes and Reasons of the institution of both, that from thence it may appeare that the mercy of God was more cleerely manifested in our Deliuerance then in theirs, and that consequently we haue greater cause religiously & with thankfull acknowledgement to obserue our day then they theires. In the opening whereof I will compare *plott* with plott, *persons* with persons, *motiue* with motiue, *assurance* With assurance, *preuention* with preuention, *issue* with issue, *moneth* with moneth, *day* with day.

Plot. First then for *Hamans plot* vpon the *Iewes*, it was vndoubtedly a very cruel one, thinking it too little, too smal a satisfaction to his honor & reuenge, to lay hands vpon *Mordecai*, he purposed in one day to haue put them all to the sword (as the *Sicilians* did the *French* in

one night) young and old, women and children, without distinction of age or sexe, throughout all the large dominions of *Ahasshueroſh*, reaching from *India* to *Ethiopia*, and comprising an hundred &7 &twenty Prouinces; yet putting to the sword is not so cruell as blowing vp with powder, in as much as in the former some hope is left by teares or prayers, or guifts to staie the executioners hand; but in the latter none at all. For as men are presumed to haue more mercie then beasts, and beasts then insensible Creatures, Which are altogether inexorable: so among them all, the two elements of fire and water haue the least mercy, and of the two, fire (specially if it be enraged with store of powder) least of all.

Againe *Hamans* project vpon the *Iewes* was not so suddainly to be acted but that they had leasure giuen them to appease the fury of their Aduersary, or to procure the Kings fauour, as afterwards they did; they had oportunity to stand for their liues, or to saue themselues by flight, or if it came to the worst, they had respite to cast

vp their accounts and make all things euen betweene God and their owne Consciences: But this proiect of our conspiratours should haue beene acted in a moment, in the tourne of an hand, in the twinckling of an eye, the parties aimed at should neither haue had time to flie nor to fight, to intreat nor to threaten, to let fall a teare or caſt vp a ſigh for their ſinnes, or ſo much as to ſay or to thinke *in manus tuas Domine*. The cruelty of *Haman* then extended onely to mens bodies, but this of our Conſpiratours to their ſoules, they held the maine body of that aſſembly to be hereticall, and that for an heretique ſo departing this life there is no poſſibility of ſalvation, and conſequently they could not but make account to ſend all ſo affected quicke to hell. And for the bodyes of the *Iewes* though after the ſhedding of their bloud & the looſing of their liues they could not haue promiſed to themſelues any decent kind of buriall, yet was their caſe better then to bee torne in a thouſand peeces, and to haue the ſhiuers of their bones, the ſprinkling of their bloud, and gobbets of their fleſh (if

any.

any ſuch remained, to be caſt into far diſtant places, and expoſed as a prey to dogs and rauens. Beſides, the cruelty of *Haman* extended not to inſenſible creatures, as this did, to the vtter demoliſhing of that famous Senate houſe, in which the Anceſtors of the Conſpiratours themſelues had often met to conſult about the making of wholſome lawes for the ſuppreſſing of vice and the aduancing of the honour of the *Engliſh* name. We count it but madneſſe in a dog to ſnarle at a ſtone, and can we count it leſſe in men to fight with ſtones and timber? Surely if wee ſhould haue held our peace, theſe verie beames & ſtones would haue cried for vengeance, and the rather being to haue bin ſtained with the bloud of ſo many right noble and worthy perſonages, which is the ſecond point of Compariſon.

The *Iewes* though at that time the Church of God was in a manner impaled within their nation, yet liued they but as ſtrangers; nay as vaſſals & Captiues among the *Perſians*, as at this day for the greateſt part they doe, aſwell among the *Turkes* as the *Chriſtians*. It Perſons

was

was true, though by *Haman* malitiously vrged, that their lawes were diuers from all people, neither did they obserue the Kings lawes. *Haman* himselfe the chiefe plotter against them was not onely an *Infidel*, but an *Amalakite* a mortall enemy to their religion, and moreouer being of great place and command, he had gotten both the King and the whole state to countenance his designe against them. But in this of our Conspiratours the case vvas contrary; There, *Pagans* and *Infidels*, *Persians* & *Amalakites* conspired against the *Israelites*: heere natiue *English* & professed Christians, (though in truth most vnvvorthy the name of either) conspired against their ovvne Countreymen baptized, and reioyeing in the glorious name of *Jesus Christ*, nay I make no doubt but that some of their ovvne neere kinsmen, and of their ovvne romish profession at least vvise in heart and affection should for company haue perished by that blovve: There, superiours & those of Eminent note and ranke conspired against their inferiours and those of the lovvest and meanest degree in that state: Here inferiours

against

againſt their ſuperiours, ſubiects againſt their liege Lord and lawfull Soueraigne, ſeruants againſt their maſters, for ſo was one of them at leaſt, and that in honourable place, and as if it had beene too little to lay hands vpon the King alone, they all conſpired againſt that venerable Court, the higheſt in the Land, conſiſting of their lawfull and competent Iudges, the murthering of the leaſt of which in that place being legally called thither by his Maieſties writ, iudicially there to ſitt, had beene treaſon, which is the higheſt offence the law takes notice of: What then could wee haue called that act, by which they ſhould haue beene all murthered and mangled at one clap? Surely as wee want an example to paralell it, ſo doe wee a name to expreſſe it. Touch not mine annointed ſaith God: but theſe intended to haue blowne vp at one blaſt the King & Queene, both annointed with ſacred oile, together with their eldeſt ſonne the Prince then liuing, and with them the great Officers of the kingdome, the prudent Counſellours of Eſtate, the Honorable Peeres of the Realme,

the Reuerend Biſhops, the Graue Iudges and Sages of the law, the choyce Knights and Burgeſſes being indeede the very flower of the land, all the Clarkes of the Crowne, Counſell, Signet, and Seales, the greateſt part of the learned Lawyers, together With a number of the Kings and Queenes & Princes neereſt and deereſt ſeruants. I will doe a thing in *Iſrael* ſaith God, that whoſoeuer ſhall heare, it ſhall make both his eares to tingle: but ſurely the very relation of this, had it taken effect, had beene enough not only to make a mans haire ſtand an end, & his eares to tingle, but his very heart to quake and tremble: and I am perſwaded as no Hiſtorian euer wrote, or Poet faind, or Painter counterfeited, or Tragedian acted the like: ſo if all the damned Spirits of hell, and the damned Crew on the earth ſhould ioyne in councell, and ſett the vtmoſt of their wits aworke, they could neuer find out the like curſed device againe. It was the vtmoſt point of all villanie, beyond which is *Terra incognita*, no man can diuiſe what ſhould bee betweene hell and it, and looke by how much the

more

more diueliſh was the inuention, by ſo much more diuine, was the Preſeruation. It were then worth the inquiring what ſhould moue theſe men to ſo brutiſh and barbarous a plott which is my third point of Compariſon. The Motiues.

That which *Haman* pretended againſt the *Iewes* was that they were not ſubiect to the Kings Lawes, neither was it for the Kings honour or profit to ſuffer them in his dominions: but intruth that which ſtuck in his ſtomake was *Mordecaies* ſtiffenes, he would not creepe and crooch vnto him as others did, and as the King had commanded, they ſhould, he would not proſtrate himſelfe before that Idoll of Court, and giue him diuine adoration, the thing as it ſeemes which *Haman* in the pride of his heart expected, and *Mordecai* denied, for I cannot beleeue that he denied ciuill reuerence, and was not this the motiue of our Conſpiratours that wee would not bow to their Idolls, their triple crowned Idoll of Rome and their breadden Idoll in the conſecrated hoſt, pretending that it was not for the profitt nor the honour of the Ca- Motiues.

tholique Church any longer to ſuffer vs: but was this the meanes by which Chriſt founded and his Apoſtles reared vp, & their ſucceſſours inlarged & repaired his Church? no, no, they founded and built, and inlarged and repaired it with the powring out of their owne bloud not with the ſhedding of o-thers.

Tantæne animis cæleſtibus iræ?

What is it poſſible that Catholiques the beſt Chriſtians nay the onely Chriſtians ſhould conceaue ſuch a ſauage enterpriſe? *Tantum religio potuit ſuadere malorum?* Is it credible that matter of religion ſhould induce men to ſo damnable an attempt? It was the ſpeech of *Lucretius* the *Epicure* touching *Agamemnon* enduring and aſſiſting at his daughters ſacrifice: but what if he had knowne the Maſſacre of *France*, or the powder plott of *England*? Surely it would haue made him ten tymes more Epicure & *Atheiſt* then hee was: There is not ſuch a ſinne againſt the perſon of the Holy Ghoſt, to take it litterally, as inſteed of the likeneſſe of a doue, to bring him downe in the ſhape of a rauen or a vul-

tur nor ſuch a ſcandall againſt their Church as out of the barke of S. *Peter* to ſett forth a flagg of *Pyrats* & *Aſſaſines*: euen thoſe of *Calicutt* who adore the Diuell, neuer held it lawfull for quarrell of religion to enter into ſuch miſchieuous conſultations; and although particular men of all profeſſions haue beene ſome theeues, ſome murtherers, ſome traytours, yet euer when they come to their end and iuſt puniſhment, they confeſſed their fault to be in their owne corrupt nature, and not in their profeſſion, theſe Romiſh Catholiques onely excepted. But if this be religion then let hell be heauen, and let the depth of villanie be the height of piety, if this be holines let *Nero* who ſett Rome on fire to ſee how *Troy* burnt, and Caligula who wiſhed all the men in it had had but one necke that ſo hee might ſtrike it off at one blow, let them I ſay be ſett in the Callander of Saints, let murtherers be regiſtred for martyrs, Cõſpirators for confeſſours, & treaſon march in the ranke of Chriſtian vertues, and be counted the faireſt and ſhorteſt cutt to a crowne of immortality. Curſed be their wrath, for it was fierce, and

their

their rage for it was cruell: & the more fierce no doubt becauſe it tooke not hold of fancy but of conſcience: the former being like a fire in ſtraw which though it cauſe a great blaze at the firſt kindling, yet is it quickly ſpent, & onely the ſmoke remaines, but the latter like fire in ſteele *quòd tardè acquiſuit, diu retinet*, though it be long before it conceaue fire, yet hauing once conceaued it, it retaines it long, and the markes of it are laſting monuments, ſpecially if to conſcience in religion be added confidence in execution which is my next point of Compariſon, Aſſurance with aſſurance,

Aſſurance. *Hamans* aſſurance was great, he relied much vpon the ſtrength of his owne witt & his wealth, two powerfull meanes for the effectuating of great attempts. His witt hee vſed in ſetting a faire pretence vpō the buſines before the King: his wealth in offering to pay to the Kings coffers ten thouſand tallents of ſilver, he was ſo deepely rooted in the Kings fauour, that his offer was returned, and yet his requeſt paſſed, his wiſards were conſulted with, the Lott by them was caſt befor

hi

him, and by it a luckie day found out for the acting of the Tragedie. Letters were written in the Kings name and ſealed with the Kings ring, which kind of mandates were held as irreuocable as lawes, by the *Medes* and *Perſians*. They were deliuered to the Poſts or Curriers, and by them to the gouernours of the ſeuerall Prouinces, and after this *Haman* was ſo familiar with the King, as they two were ſeene drinking hand to hand. Here were all things now ſo faſt, ſo ſure, as a man would haue thought there had beene no meanes poſſible left to vndoe them, there ſeemed to want nothing but the very execution of the plott. The like aſſurance, if not greater, was there in our Powder plotters, they relied too vpon their wit, and vpon the wealth and ſtrength of their faction both at home and abroad. Some of them offering horſes and armour, others to contribute money, to the ſumme of two thouſand or three thouſand pound a peece. Neere about the time when the deadly blow ſhould haue beene giuen, were their prayers and proceſſions made throw Chriſtendome by theſe of

that

that profeſſion for the proſpering of ſome great enterpriſe then a foot, for the good of the Catholique cauſe. Their ſide here at home was at the ſame time very daring & inſolent, as looking out for the neere approach, of ſome ſuddaine and great change in the ſtate, and I can neuer beleeue that they entred vpon ſuch a buſineſſe without the benediction of the *Balaam of Rome.* Once we are ſure they had conſulted with their Wiſards the *Ieſuites*, well practiſed in figure flinging too, if they be not belied. Theſe by their skill had allotted out a day for the fortunate deliuery of that monſterous birth, by theſe were the actors born in hād, that the fact was not only lawfull but religious and meritorious: And as *Haman* gott the Kings letters for the deſtruction of the *Iewes*: ſo had one of them gotten his holineſſe Briefes, though at laſt, ſuppoſing they would come to an ill market, he made no vſe of them, but ſacrificed them to *Vulcan.* Beſides theſe our Conſpiratours had bound themſelues with a ſtrict and ſolemne oath by the ſacred Trinity and the Sacrament (to thē the ſtrongeſt obligation) not

to

to diſcloſe the proiect by word or Circumſtance, directly or indirectly, nor to deſiſt from the proſecution of it till they had effected it, or leaue were granted them from their Confederates. Laſtly, they had Wrought the Mine, and when that would not ſerue the turne they had hired a ſellar, the powder was laid in to the quantity of thirty ſixe barrells, great barrs of iron and maſſy ſtones, and billets being layd on the topp of the barrells, thereby to make the noiſe more hideous, and the breach the more dangerous, the day of execution was now come, the howre approched, the match was ready, ſo that nothing was wãting but the preſence of that Venerable aſſembly, and the ſetting of fire to the powder. But then, euen then, that great God of heauen and earth, who commands all things therein & they obey, who ſetts boũds and barrs to the raging waues of the Sea, & ſaith vnto them; *hitherto ſhall yee goe and no farther* ſtopped the courſe of theſe bloody proiectors, and ſtayed their hands, as he did the hand of *Abraham*, when it was now lifted vp for the ſacrificing of his ſon; Which

that it was his doeing, and his alone, will manifestly appeare in the discouery and preuention of the plott, which is my next point of Comparison.

Preuention. For *Hamans* plott, there needed no discouery, it was not carried so close, but that *Mordecay* had gotten a copy of the Kings letters, and sent them to *Ester*, which in truth was no hard matter to doe, considering the decree was publiquely made knowne by proclamation through the Provinces: but in the preuention of it, and the working of their peace by turning the Kings heart towards them and against *Haman*, therein the finger of God cleerely appeared. For howbeit in the effecting thereof much was to be ascribed to the watchfullnes and wisdome of *Mordecai*, and no lesse to the care and industry of *Ester*, yet if we deuly obserue the admirable concurrence of Causes ordained & falling in together for the composing of it we shall find, that vndoubtedly God was therein the principall agent. As first in *Vashtaies* remouall, and *Esters* succeeding in her roome, when shee poore wench of obscure

paren-

parentage and a *Iewish* by nation had small reason to dreame of a Crowne: Then in *Mordecaies* discouery of a foule conspiracy against the person of the King: Then in the Kings calling for the Chronicles when he wanted sleepe and in falling vpon that place wherein *Mordecaies* discouery was recorded, and lastly in making *Haman*, who was then comming in to begg *Mordecaies* life, a chiefe instrument in his reward and aduancement for that seruice; & by this meanes were the Kings letters reuersed and contrary written, The same hand which had signed a decree in the opinion both of them that granted, and of them that procured it irrevocable, became the buckler of their preseruation, that no one haire of their heads might be touched. All which considered, might they not iustly cry out with *Pharaohs* magicians, *digitus Dei est hic*, the finger of God is here, yet surely was Gods speciall prouidence more apparantly manifested in the discouery and preuention of our powder plott.

Curse not the King, saith *Salomon*, no not in thy thought, for that which hath wings shall

declare the matter. It was a quill, a peece of a wing that reuealed it, till when not a feather ſprang to giue any ſuſpition. A quill ſett a worke no doubt by one of thoſe that had bound themſelues to ſecrecy by the oath before mentioned, one, who had he preſumed it would haue taken that effect, would rather haue bitten off thoſe fingers that vſed it: but he was perſwaded (no doubt) that either the letter ſhould neuer come to light, or if it did, it was ſo darkly penned that the reader ſhould gather nothing but confuſed generalities from it. And herein was the conſtruction thereof made by his Maieſty not a little ſtrange, as himſelfe to the honour of God opēly confeſſed, that holding ſuſpition to be the ſickneſſe of a tyrant, and being for the moſt ſo bent vpon the other extreame, as hee rather contemned all other aduertiſements and apprehentions of practiſes then any way entertained them, he at this time was ſo farr contrary to himſelfe, as vpon the firſt view of the letter he did preſently interpret ſome obſcure phraſes therein, contrary to the ordinary Grammar conſtruction of them, to be

meant

meant of that horrible forme of blowing vp that ſacred aſſembly with powder, whereas had he conſtrued thoſe ambiguous words to any other danger, no earthly prouiſion could haue preuented their vtter deſtruction. Now lay all theſe together, and then tell me, whether wee haue not as great reaſon as thoſe *Iewes*, to confeſſe and profeſſe, *digitus Dei eſt hic*, the finger of God is here: And yet is there one very remarkable Circumſtance behind, to note out Gods miraculous preuentiõ of the miſchiefe, and deliuerance of vs from the danger which hung ouer our heades aboue and beyond that of the *Iewes*. God vntwiſted as it were the threed of miſchiefe ſpunne againſt them when they were humbled by captiuity, and had alſo caſt themſelues downe by faſting and prayer, & ſackcloth and aſhes, as the *Niniuites* did at the preaching of *Ionas*: Queene *Eſter* herſelfe euen in the Kings pallace with her waiting ladies faſted and prayed three whole daies for the turning of the Kings heart vnto them, & the turning away of that imminent perill (which was threatned) from them. Their

humiliation and teares God beheld and accepted, their prayers and supplications hee heard and granted: and yet herein it must be acknowledged that mercy was shewed them. But alas that mercy towards vs farr exceeded this, For the Lord wrought our deliuerance when we were so farr from sackcloth and ashes, as we dreamed not of any danger approching, but were rather puffed in pride and wantonnesse, promising to our selues by the entrance of his maiesty and his royall issue a setled continuance of peace, plenty, and prosperity: Euen then when wee were lulled a sleepe in the depth of security, and yet our enormious sinnes were crying alowd in his eares for vengeance, and vrging his Iustice to poure downe the full viols of his wrath vpon vs, euen then did the eye of his speciall prouidence and mercy watch ouer vs, and for vs, and deliuered vs from the very brinke of the graue, from the iawes of death, which had opened her mouth wide to haue swallowed vs vp quicke. *Herein God setteth out his loue towards vs, that while wee were yet sinners Christ died for vs,*

saith

saith the Apostle; & surely herein if ever God shewed the riches of his mercy towards vs, that when wee were in the hight of our sinnes he so wonderfully deliuered vs, when wee had no will to desire, much lesse meanes to deserue it: And for our enemies, *their owne tongues*, as the Psalmist speakes, or rather their owne penns made them fall: *Insomuch as who so considereth it, shall laugh them to scorne, and all men that see it, shall say, this hath God done; for they shall perceiue that it is his worke.* But yet much more if wee consider the issue which is the next point of Comparison; the issue I meane as well in regard of the end of the Conspiratours, as the consequences of the Conspiracyes, had they taken effect.

End of the conspiratours.

Touching the end of the Conspiratours; for *Haman* himselfe wee know he suffered on the same gibbet that he prouided for *Mordecai*, as *Catesby* the first inuenter of the powder treason was scortcht and maimed and likely to haue become blinde by powder, neere about the time that they intended the acting of their plott. *Hamans* fortunes went the same way,

that

that their Father did before the, & *Garnet* the ghostly Father of these powder men went the same way his sonnes had gone before him: The end of them all being a like. Vpon the same day that the innocent bloud of the *Iewes* should haue beene poured out by their Enimies and the friends of *Haman*, the *Iewes* slew of them thorowout *Assuerus* his dominions, and in *Susan* the Imperiall Citty *seuenty fiue thousand*; And I haue often wondred that the people of this land vpon the first discouery of this damnable Conspiracie, being knowne to be vndertaken wholly by Romish Catholiques, and for the advancement of the Catholique cause, had not violently run vpon the knowne professors of that religion. But that God restrained both their hearts & their hands that our mercy might remaine as an argument of the goodnesse of our religion, as their Cruelty shall to the Worlds end of the badnesse of theirs. It was a short but a sufficient answere returned by a Professor of ours to one of theires, demaunding what reason he had not to bee of their religion, *why*, quoth he, *because you eate your God*

and

and kill your King. And as their cruelty is a sufficient reason to keepe vs from them: so me thinkes, it should worke somewhat, specially this most bloudy and barbarous conspiracy, to bring them to vs. Wee reade in the last verse of the eight chapter of this booke of *Ester*, that when the people of the land saw the vnexpected downefall of *Haman* and his adherents, and the wonderfull deliuerance of the *Iewes*, many of them became *Iewes*, that is, made themselues *Proselites*, conforming themselues to the *Iewish* religion. And I haue many times not a little marueiled that the manifest detection and knowledge of this foule Conspiracy had not turned the hearts of many Romish Catholiques to our profession: But againe when I call to minde that of our Apostle: Because they receaued not the loue of the truth that they might be saued, God shall send them strong delusions that they should beleeue lies: I cannot but therein acknowledge the iust iudgement of God in their Wilfull obstinacy. 2 *Thes.* 2. 10 11.

Now for the consequences of these conspiracies, had that of *Haman* taken effect, it

would doubtleſſe haue beene very grieuious to behold, but worſe to feele; the children ſhould haue beene ſlaine in their Parents ſight, & the poore infants haue beene drawn from their mothers breaſts and daſht againſt the ſtones. It muſt needs haue giuen a great blow and a deepe wound to the Church of God, yet not ſo deepe, but the body of the *Iewiſh* nation and the life of their religion, & the ſtate of their gouernment would ſtill haue beene preſerued: there being at that tyme a great number of that people liuing in their owne countrey of *Iudea*. But if this of ours had taken effect, Lord, what a marueilous confuſion muſt needes haue ſuddainely followed through out the whole kingdome, both in religion and ciuill gouernment, as well in Church as ſtate affaires, what bitter outcries and lamentation, what ſheeding of teares and wringing of hands in euery quarter of the land? ſonnes and daughters mourning for their ſlaughtered fathers, fathers and mothers for their ſonnes, brothers and ſiſters for their brothers, wiues for their huſbands, and ſeruants for their maſters: &

that ſuch maſters, ſuch husbands, ſuch brothers, ſuch ſonnes, ſuch fathers as were both for nobility in bloud, ability in eſtate, and ſufficiency in wiſdome the pick choice men of the land, of whom they could neither take their leaues aliue, nor interr their bodies being dead. It is preciſely noted in the 17. ve. of the eighteenth and nineteenth chapters of the booke of *Iudges*, that *in thoſe daies there was no King* in *Iſraell*, and thereupon follow thoſe abominable outrages there after recorded. What then was our caſe like to haue beene when wee ſhould haue had neither King, nor Queene, neither Prince (for this preſent King they intended preſently vpon the blow to haue made away) nor great officer of the Kingdome, nor Counſellor of ſtate, nor Biſhop nor Iudge, what publique exerciſe of religion, what adminiſtration of Iuſtice could any where haue taken place? what cutting of throats what rifling, what rauiſhing ſhould wee haue ſeene in euery corner by rogues & ruffians without any check or controll? Wee ſhould neither haue lyen quietly in our beds, nor haue ſate quietly at our tables, nor haue

walked quietly in our streets, nor haue trauelled quietly in our waies, much lesse haue mett quietly in our temples but euery place would haue beene full of feare and danger and horror and bloud, and surely I am perswaded that in such a generall confusion of all things, the Cõspirators themselues could not haue promised security to their owne goods and houses, to their owne sonnes and daughters, to their owne wiues and persons, and if this should haue beene our case in the countrey, what would haue beene the face of the Court and City wheras the blow should haue beene giuen? How would they haue looke, what could they haue said or done but stood amazed & at their wits ends. By the hideous thunder and roaring of the blow, by the trembling of the ayre & earth, by the flashing of the fire and the thicke clouds and smoake, by the fall of those ancient goodly buildings, by the sight of the dismembred, and the wofull cry of the bruised & wounded, who by the casting of beames & iron and stones a farr off, must needes haue beene many: besides those infinite troupes

who waiting there about the returne of that assembly would haue beene either torne or crusht in peices: nay all the courts of Iustice the Church vsed for the Coronation of our Kings, the monuments of former Princes, the Crowne and scepter and other markes of Royalty, all the records as well of Parliament as of particular mens right with a great number of charters & suchlike should haue beene snatcht away in that stormy tempest that furious diluge of fire so as not onely we but the memory of vs and ours should haue beene thus extinguished in an instant, worse then if we had beene inuaded or vanquished by the *Turke* or *Scithian*. I remember that the heathen Emperor when he beheld the temple of *Ierusalem* on fire, he could not hold but let fall teares at the sight thereof: and truly I am of opinion that the Conspiratours themselues had they beheld this monstrous birth of their most vnnaturall deuise, if they were men and not incarnate Deuils or sauage beasts in the shape of men, they would haue sent foorth many a sigh and let fall many a teare at that wofull spectacle, and for myne

owne part I thinke that no true Englisſh heart can ſeriouſly think, or tongue ſpeake, or hand write of it without ſome kind of horrour & aſtoniſhment, and leaſt my thoughts ſhould be ſwallowed vp in this dreadfull meditation I haſten to the laſt compariſon, of the moneth and the day.

The moneth

Their moneth was *Adar*, anſwering in part to our *February* and in part to *March*; It was a moneth famous among them for the finiſhing of the ſecond temple and the diſcõfiting of *Nicanor*: but aboue all for this their admirable deliuerance from the Conſpiracy of *Haman*: And is not this moneth of *November* crowned with as many & great bleſſings in it brought vnto vs. In this moneth it was that that renowned Lady, that heroicall *Eſter* of incomparable vertue made her entrance to the Crowne and wore it as long with as much honour as euer Prince did. She brought with her the ſunn ſhine of peace & proſperity, and aboue all of the Goſpell after almoſt fiue years cõtinuall ſhowers of teares and bloud during her ſiſters raigne. In this moneth his ſacred maieſty now liuing and

Ezra .6.

2. Macc. 15

by

by Gods grace long to liue, the ioy of our hearts, the ſtaffe of our hopes, made his entrance into the world, borne I hope in a happy houre for the good of *Chriſtendome*, and from my heart I pray it may ſo proue. And laſtly, in this moneth God Allmighty wrought for vs this wonderfull deliuerance from the moſt damnable conſpiracy that euer the ſunne ſaw, which I may the more boldly auerre for that it being a worke of darknes was wrought ſo neere hell as the eye of the ſunne could not pierce through to diſcerne it. yet as S. *Paul* had the meſſenger of of Satan ſent to buffet him, leaſt he ſhould be puft vp with abundance of reuelations: ſo is the ſixt of this moneth as an yearely meſſenger ſent vs to put vs in mind of that heauy loſſe which vpon that day for our ſinnes we receaued, leaſt wee ſhould be puft vp with abundance of bleſſings.

The day.

But from the moneth if wee deſcend a little lower to the compariſon of the day, wee ſhall find that wee haue better reaſon to obſerue ours thē they theirs though doubtleſſe they obſerued theirs much more ſolemly thē

wee

wee doe ours. Wee ſhall hardly find in holy ſcripture the like to theſe daies of *Purim* inſtituted by humane authority either Eccleſiaſticall or ciuill, except it were that of the *dedication* inioyned in their moneth *Caſlew* (anſwering to our *Nouember*) by *Iudas Macchabeus* in memory of the reſtoring of the publique exerciſe of their religion, after the freeing of the temple from the tyranny and pollution of *Antiochus* his garriſon, to which our *Sauiour* himſelfe was not vnwilling to afford ſome credit & countenance by his perſonall appearing in the temple at that feaſt. That it is then both lawfull and commendable in ſome caſes to ſett ſuch a day a part for publique thankes-giuing and commemoration either of ſome great benefit or deliuerance wrought, I intend not to proue, becauſe I ſuppoſe no ſober minded man makes a doubt of it The ſaying is *Cura omnium, cura nullius*, that office which is giuen in charge to all, no man takes charge of, and it is as true, that ſuch as neglect the obſeruation of this day vnder a pretence of being thankfull at all times, are for the moſt part thankfull

at

at no time. Beſides it is moſt kindly & ſeaſonable to publiſh *opus diei in Die ſuo*, the worke of the day vpon the day it ſelfe: then a mans words if ever worke a deeper impreſſion in the hearts of the hearers, then if euer are they *like apples of gold with pictures of ſiluer, like nailes faſtned by the maſters of the aſſembly*, the very robes & face of the day makes our children not capable of our prayers & preaching to enquire into the reaſon of our meeting; & good reaſon haue wee to deliuer ouer the keeping of this day to our poſterity, ſince in it the ſonnes of *Beliall* thought to haue feathered vs ſuch an arrow as ſhould haue ſtriken through the heart of the child yet vnborne. *When your children aske you, what ſeruice is this you keepe, you ſhall ſay it is the ſacrifice of the Lords Paſſouer*, ſaith *Moſes Exodus* 12. And *when your children ſhall aske their fathers in time to come, what meane theſe ſtones, you ſhall ſhew your children and ſay Iſrael came ouer this Iordan on dry land* ſaith *Ioſuah* chapter 4. In like manner whē our children enquire what meaneth the obſeruation of this day it will be a fitt occaſion to informe them in the reaſon thereof, A rea-

ſon neuer to be forgotten, but deepely to be ingrauen in the heart of all ſucceeding ages as it were in a pillar of Marble or braſſe with a pen of yron or the point of a diamond.

But I returne to the Compariſon of our *Powder day* with thoſe of *Purim* kept by the *Iewes*. Theirs had the name of *Pur*, which in the *Perſian* language ſignifieth a *Lott*, as in *Greeke* it ſignifies *fire*, a name not vnfitt for our day too, Theirs was appointed by the authority of *Mordecai* and *Eſter*, the decree for the perpetuall keeping of it aſwell in the country as in the citty was regiſtred in their booke of ordinances, as ours is in our booke of ſtatutes, made and ratified by our Soueraigne then being and the body of the three Eſtates aſſembled in Parliament; whereas though *Mordecai* were a greate man in the *Perſian* ſtate, & *Eſter* were Queene, yet had neither of thē for ought we find Soueraigne authority ouer the *Iewes* which notwithſtanding they duly and cheerefully obſerued two whole daies as feſtiuall, there being but one part of a day, nor paſt two houres in a manner inioyned vs. They were to obſerue

and hence wasit called *Mordochens* day. 2 *Mach.* 15, 36

theirs.

theirs in a countrie where they could not but prouoke their enimies more powerfull then themselues by putting them in mind of the slaughter committed by the *Iewes* vpon their Countriemen and kindred vpon that day: whereas wee may (God be thanked) obserue ours not onely without feare and danger, but With much comfort & commendation: yea it is written by those who report the present estate of the *Iewes*, that this day is obserued among them Whereſoeuer they liue: so that by computation they haue kept it aboue *two thousand yeares*, whereas wee haue not obserued ours aboue *twenty*, & yet I know not how it comes to passe, the keeping of it is already growne out of fashon, wearisome and teadious vnto vs, I know that the disciples of Rome howsoeuer they would haue highly applauded the plott, had it taken effect, yet now, it being of the nature of those designes, *quæ non laudantur nisi peracta*, which are neuer commended till they are ended, in their hearts they wish of this day, as *Iob* did of his birth day, *that it might not be ioyned to the dayes of the yeare, nor come in to the account of the moneths*

moneths: But the rather must we & truly may we say of it as was said of the night in which the *Israelites* went out of Egypt. *It is a day to be kept holy to the Lord, it is that day of the Lord which all the children of England must keepe throw out their generations*, as an eternall president of Gods watchfull eye in the preseruation of our Church and state, and an euerliuing testimony of the neuer dying cruelty of Iesuited *Romish* Catholiques.

This shall be written for the generation to come: and the people that shall be created shall praise the Lord.

Psal. 102. 18.

FINIS

George Hakewill
or at Exeter. 1579. archdeacon
surrey, ob. Heanton 1649.
picture Exeter Col. Oxon of
which he was rector
1807.

STC 12615
THE HOUGHTON LIBRARY
*44-957

Bliss

Portrait

4to. 1/-